



Dietrich Jung.- *Islam in Global Modernity: Sociological Theory and the Diversity of Islamic Modernities* (Wiesbaden: Springer Nature, 2023), 216p.

Modernity and Islam, as social and sociological categories encompassing a spectrum of values and principles, have occupied a pivotal place in sundry discourses, particularly in discussions concerning the possibility of reconciling the two. The moot point lies in the fact that while modernity, shaped by the Enlightenment and the Age of Reason, is perceived as grounded in reason as the source of knowledge and focuses on now and here, Islam, as a religion, emphasizes revelation and the hereafter. Equally important, because modernity originates in and is predominantly associated with the West, Islam is often seen as incompatible with or hostile to modernity. The debate on the relationship between modernity and Islam is complex, especially in today's context wherein both modernity and Islam are regarded in plural terms, including several forms of modernities and Islams. The binary of Islam and modernity is the nub of discussion in Dietrich Jung's *Islam in Global Modernity: Sociological Theory and the Diversity of Islamic Modernities*. This intellectually provocative work presents a sociological approach to understanding Islam and modernity, thus contributing to the discourse on the multifaceted aspects of these two sociological categories.

In addition to a lengthy introduction which serves to contextualize the debate on Islam and modernity and a conclusion which offers reflections on how Islamic modernity has gained solid position in contemporary Muslim thinking, *Islam in Global Modernity* includes six other chapters. The second chapter, entitled 'Islam and Modernity: A Sketch of the Academic Engagement with the Middle East and Islam,' presents a short overview of the state of research on the nexus between Islam and modernity. Here, the author examines a new generation of Orientalists that sought to situate Islamic studies with the context of modernity. In so doing, he spotlights changes in addressing the Islam-modernity relationship with theoretical and methodological innovations. Also, he makes brief allusions to the controversy initiated by Edward's Said groundbreaking *Orientalism*, demonstrating the ways it is impactful on revisiting erstwhile interpretations of Islam. This chapter lists various developments in Islamic studies when it comes to the relationship between Islam and modernity. In this regard, the author highlights a number of neo-orientalists and renewers in Islamic studies. For example, he refers to Christoph Bürgel, the head of the Institute of Islamic Studies at the University of Bern from 1970 to 1995, who maintained that understanding Muslim life should begin with religion whose role is decisive. He argues against scientific studies of Islam, for they remain superficial. In lieu, he emphasizes examining classical texts because

they are essential for understanding Islamic civilization. This prefatory chapter frames the book's conceptual debate of a sociology of world society.

The Islamic Revolution in Iran, the global growth of Islamic movements, and the persistence of religion in the United States, *inter alia*, have all evinced the impossibility of a unified modernity. Theoretically, post-structuralism, post-colonialism, and postmodernity, as deconstructive tools, have also stressed the multiplicity and entanglements of modernity. Yet, the question remains: what is the relationship between modernity and its different expressions? Dietrich Jung tackles this question by outlining a cluster of aspects of modernity in chapter three. His discussion pivots around three conceptual approaches. The first one is dubbed 'multiple modernities,' and it is developed by Shmuel Eisenstadt and Johan Arnason. For the former, he challenges the idea of social convergence as put forward by classical modernization theorists, and he capitalizes on the pivotal role of religions and traditions in modernity. The latter includes a global program-beyond the European specific program- with a variety of regional manifestations influenced by civilizations like Buddhism and Islam. Johan Arnason builds on Eisenstadt's 'multiple modernities.' These two figures maintain that civilizations shape modernity, showing how religions contribute to various modern cultures. Strikingly, 'multiple modernities' fails to see the variety of Islamic modernities. This being the case, Dietrich Jung suggests combining theories of successive modernity and entangled modernities. In the context of successive modernity, Peter Wagner, Anthony Giddens, and Ulrich Beck reject 'assumptions of linearity,' and emphasize ruptures and breaks, instead, for intra-civilizational differences. For entangled modernities, hugely shaped by postcolonial thought, there is emphasis on the construction of diverse modernities as a result of the encounters between colonial centers and peripheries. In the main, all the theories listed here are with many shortcomings. The author proposes shifting to Niklas Luhmann's Modern Systems Theory for a generic theory of modernity.

Chapter four, 'Islam and the Unity of Modernity: Modernization as an Empty Progression,' starts with the assumption that it is challenging to acknowledge the diversity of modernities without alluding to modernity as a singular concept. To the author, there exists an 'epistemological problem' in examining the variety of modernities. Therefore, he suggests developing what he calls a 'generic theory of modernity.' In this vein, the concept of modernity is taken to be deeply seated in the tradition of the sociology's classics who comprehended modernization as a progressive social differentiation. Yet, the school of Orientalism has excluded Islam from this narrative, claiming that it is in hostility with modernity. The author debunks this view by including Muslim history in the narrative of social differentiation. Thus conceived, he draws on the work of Emile Durkheim. The latter is significant given his sociological contributions which are very much influenced by the historical context of France. This is cardinal for the establishment of the author's generic theory of modernity, which emphasizes progressive social

differentiation. It is this framework that guides the author towards Niklas Luhmann's system theory which is regarded as the best foundation for a concept of modernity predicated upon sociological social differentiation. Modernity is thus characterized by global functional differentiation. In light of this, the relationship between Islam and modernity, as a theoretical question, cannot be argued, for Islam is connected to the global social structure. Combining Durkheim's concept of modern society and Niklas Luhmann's modern systems theory, the author sets out to provide a language of observation for understanding the modern history of Islam through the lens of social differentiation. His chapter centers around the social realms of politics, economics, and science in Islamic history.

The fifth chapter is entitled 'Islam and the Emergence of Modernity: World Society as an Emergent Social Reality.' While the author acknowledges how Luhmann's systems theory gives a foundation for a macro-sociological perspective on modernity, he levels criticism at this theory because it turns a blind eye to social actors' actions which are normally the root cause of the historical diversity of modernities. To address this lacuna, the author strives to link Luhmann's world society approach to metatheoretical underpinnings about social emergence. In doing so, he seeks a definition of modernization outside the Eurocentric chronotope. Furthermore, theories of emergence give alternative ways of bridging the gap between such dichotomies as macro/micro or structure/action. It is in this respect that the author plainly avers that this metatheoretical perspective is important to addressing the problems resulting from classical modernization theory, emphasizing a problem-oriented approach that goes hand in glove with both Luhmann's systems theory and theories of social emergence. This metatheoretical approach looks at modernization as an emergent development, combining the macro – and micro – levels of the social and sociological. This way, it debunks a specific spatial or temporal origin of modernity. Nay, it pinpoints that modernity has appeared in different places by dint of socio-cultural developments and contacts. The author explains this concept using Islamic history by exploring traces of an indigenous and emergent modernity within Islam.

In chapter six, 'Islam and the Modern Subject: Contingency, Identity, and Subject Cultures,' Jung addresses the theories that frame modernity within the context of 'an experience of contingency.' He demonstrates how Luhmann's post-Enlightenment interpretation conceives of the modern individual as being distinct from the social. Here, he draws some kind of contrast between social and psychic systems. Yet, he posits that emancipation and exclusion are not mutually exclusive concepts. Then he shifts the discussion to Foucault's concept of subjectivity by connecting it with elements of Max Weber's understanding of the modern individual. In this, he showcases that the experience of social contingency is connected to the structural imperatives of a world society. The latter is defined on the macro level via Luhmann's paradigm of 'functional differentiation' in modernity. The inextricable relationship between macro and micro levels is brought to the fore; the functional

differentiation at the system level reduces the complexity, yet individuals experience as further contributing to fragmentation of social life. This binarism of unity of order and contingency is seen as decisive when it comes to understanding modern processes that are at play in the formation of personal and collective identities, especially within the context of the variety of Islamic modernities. The analysis of these multiple modernities in Islam is conducted through the terminology developed by Wagner and Reckwitz who aim at bridging structural modernization with historical projects.

'Islam and the Modern "World Culture": Organizations, Institutions, and Social Actors' is the seventh chapter in *Islam in Global Modernity*. Drawing on conceptual grids from Stanford School on Sociological Institutionalism, Jung, in this chapter, looks at various transitional levels of social reality, including institutions, organizations and social movements, with a view to analyzing the historical developments of modernity projects. He delineates the focus on the institutional dimension of modern global culture, hence making sense of Luhmann's theory of world society with grounded concepts. Next, this chapter peruses the theoretical compatibility between the world cultural theory and the sociology of global modernity, further showing their complementarity. At the heart of this compatibility are the concepts of formal organization and social actors. The chapter ends with two case studies examining projects of modernity in the Middle East. While the first one pivots around the Kemalist Republic of Turkey, the second one deals with the Islamic Republic of Iran. It is striking to note that these two entities hold contrasting visions of modernity, yet they still display a variety of affinities in their formal organization.

While much has been said about the debate on Islam and modernity, Dietrich Jung's *Islam in Global Modernity: Sociological Theory and the Diversity of Islamic Modernities* stands out as a significant and efficacious contribution. The author is audacious enough to engage with very complex questions on the compatibility of Islam and modernity drawing on a range of sometimes paradoxical sociological theories. This book is notable for alluding to old debates and initiating new intellectually provocative ones. This is evident in the comprehensive lists of references used, which remain exhaustive. It is true that the nature of the discussion on Islamic modernities is riveting, yet the author's use of many equivocal terms and concepts makes attempts of capturing his text very onerous. Therefore, the book is targeted at experts in the field at stake. Additionally, because the book is originally written in German, the English translation is on many occasions inaccurate, especially that it is done by artificial intelligence. Many typos could not go unnoticed. Still, despite all these shortcomings, Dietrich Jung's work remains essential to comprehending Islamic modernities.

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